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# Action

VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

NOVEMBER 15, 1955

THANKSGIVING
1955

OFFICIAL NAE ORGAN

# Readers Say-

### Opposes Pacifism

*To the Editor:*

We have read with much interest, not only the articles on Pacifism, pro and con, but also the ensuing response. And so, as one reader tells us "The position Dr. Hostetter states should be normative for all Christians"!

I believe that before anyone can say he is ready to accept such a position, he should realize what such a position would involve. If Dr. Hostetter's position is correct then Luther, Calvin, Zwingli, Knox and all those that followed in their steps were wrong! Only a few of the ana-Baptist including Menno Simons were right. In that case, William the Silent was out of the will of God when he championed the cause of the Evangelical Christians in Holland and led them from under the bloody tyranny of one of the cruel monsters of history. Then Gustavus Adolphus did evil when he came to the aid of the hard-pressed Evangelicals in Germany and turned the tide that threatened to plunge Western Europe into another Dark Age.

And what about our own nation? Where and what would this country be if it had not been for the men and women of this nation who hazarded their everything for the things they considered right? Just think! And where would we be in our world today if it had not been for the forceful intervention of our nation in World War I and II? Where would we be? Right under Moscow's heel!

Yes, the Pacifists appeal to the Bible. And so does every religious movement that is at odds with what historic Christianity throughout the ages has believed to be true. It seems to me, that at the bottom of the Pacfists' viewpoint lies an unbalanced conception as to the nature of God's character. *To them the love of God is incompatible with His justice.* "Behold, the goodness and severity of God," Jesus loved righteousness and hated iniquity. Yes, it is just as wrong for an individual living in New Testament tmes to kill a person as it was in the Old Testament times. But for the governing agent it is an entirely different something. This should need no elaboration. Dr. Hostetter thinks that the New Testament portrayal of Christ is incompatible with the sword. What about the pictures of Christ given us in the Book of Revelation! What about the driving out of the money-changers, and did He waste any love on the Pharisees? Then Dr. Hostetter asserts that Christ conquered evil by love, by death. He did conquer evil in principle, not by love but by giving His life a ransom for sin in the spirit of love for repentant sinners; but ultimately, he will conquer evil by force! It all savors of the moral influence theory of the atonement.

Of special interest was Dr. Hostetter's treatment of Romans 13:1-7. After stating that, like all Scripture, this text must be interpreted in the light of the context, Dr. Hostetter very conveniently for his purpose, capitalizes on the context that enjoins individual Christians their duty to love one another, but simply slides over the text itself that definitely enjoins human government to execute justice in God's stead.

To judge by what we have thus far read regarding this matter in *Action* magazine I believe that neither the Evangelical cause nor our nation has anything to gain in continuing this one-sided discussion. The only one who mght benefit is Moscow!

FRED R. TOREN

Denver, Colo.

### "Nature of Unity" Again

*To the Editor:*

I am very grateful that you took so much time and care in responding to my letter (*Action*, October 1). I am grateful that you have accepted my suggestion that your journal might present several statements from Evangelical leaders on the theme of the 1957 Conference "The Nature of the Unity We Seek."

There are several of your statements which I should reply to. You believe that one of the prime objectives of World Council theologians is to create a new ecumenical christology. This is not quite true; in a sense, no Christian has a right to create a new christology of any sort. What we as Christians should aim at is the re-discovering of the most complete and adequate christology that is possible with our limited minds and hearts. I do not believe that the chief motivating factor in studies carried on by the World Council is that of ecumenicity as you put it. We are not seeking any kind of man-made christology in order to have a tool that will bring the churches together. Rather, we place as great an emphasis as do you upon the Holy Spirit and His revelation of Christ in the Holy Scriptures. It would be, as you see, quite blasphemous for Christians to use christology as a tool to accomplish their own purposes. No, my loyalty, as yours, is to Jesus Christ and to the Holy Spirit as they are revealed to me in the Holy Scriptures.

If in my letter I at no place indicated that the Bible would be determinative of the studies of our group, this was an oversight which should not indicate any desire or inclination to ignore the Bible. The Bible is determinative of Christian thnking. However, perhaps even you must recognize that the Bible is capable of various interpretations by various Christian groups, all of them convinced that they are being led by the Holy Spirit in their interrpetation of the Bible. When this is true, we must do one of two things—either have no further conversation with those Christians whose interpretation of the Bible is different from ours, or, we must listen to them to see whether Christ may not actually be speaking through them to us in such a way that we may understand more fully the meaning of the revelation of God in Holy Scripture. It is in loyalty to the Holy Scriptures that I have chosen the second course—that of listening and talking with other Christians

*(Continued on page 23)*


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# Action

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# Moral and Spiritual Values in Education

R. H. MARTIN

**Executive Secretary National Reform Association; Former President of Geneva College**

FOR effective moral and spiritual training, so greatly needed in our public education today, there are two essentials:

1. A moral standard to determine what is right and what is wrong, or to put it in the language of our subject, what are, and what are not "moral and spiritual values."

2. A dynamic, sanction, or authority back of the moral standard to make it effective—to make it appeal to reason, conscience and will to accept and hold fast to the moral standard in spite of every contrary appeal; in short, a dynamic to choose the right and reject the wrong.

Where shall we go to find these two essentials? The answer is, to the Bible. It furnishes us with a moral standard, an unchanging moral standard based upon the nature and will of an unchanging and eternal God. It also provides the most persuasive and compelling dynamic to choose the right and reject the wrong; namely, the sense of one's obligation to God, man's Creator and his Heavenly Father who loves him, bestows upon him the blessings of life— the God who has given moral laws for him to live by and holds him responsible for obeying these laws, rewarding him for obedience and as surely punishing him for disobedience. This is the strongest motive for right living which the scientist Huxley said is "the essential basis of conduct." To make moral and spiritual instruction effective in our schools, this is the supreme need.

But what shall we say of teaching "moral and spiritual values" which some of our educators, who would exclude God and religion from our schools, say they favor teaching in the schools? For example, John Dewey, who has had a greater influence in shaping education in America than any other man, who did not believe in a personal God, and maintained that

such a belief is an actual hindrance to moral training in our schools, what kind of a moral standard and what sort of a dynamic to make it effective, did he have? With him there was no such thing as an absolute, unchanging standard of right and wrong. Right and wrong were to him relative terms, changing from time to time and place to place. Public opinion was the standard by which he would have us judge the rightness and wrongness of any issue, and teach in the schools. This, we assume, is what Dewey meant by moral and spiritual values and as for the dynamic back of it, it would be whatever influence public opinion would have on the pupils receiving this instruction.

There is no such thing as effective teaching of morals on this basis. God and the Bible must be the source and the dynamic back of moral teaching if it is to be effective. Religion must undergird moral teaching to make it effective. Charles W. Eliot, the famous educator of Harvard, said:

"Nobody knows how to teach morality effectively without religion. Exclude religion from education and you have no foundation on which to build moral character."

On the basis that "moral and spiritual values" taught in the schools are Bible morals with Bible sanctions, what place should moral teaching have in our public schools? *It should have a place of major importance.* In the early days of education in our country, it had this place. The Bible and moral instruction was in all our public education. Then, in the decade beginning in 1870, the Bible went out of practically all our public schools, and religion with it, and from that time on we have had, in large measure, a secular system of public education.

The situation we face today demands the return of the Bible and moral and religious training to the place of first importance it once had in our schools. We present some of the more important reasons for this.

A. *The appalling crime and juvenile delinquency situation we face today, requires it.* For three quarters of a century crime has been increasing in our country. With respect to the present situation, J. Edgar Hoover, Director of the FBI, our best authority on crime, says:

"Major crimes went over the 2,000,000 mark again in 1953—6% over 1952— for a new high of 2,159,080 estimated major crimes. Population increased about 5% from 1950 to 1953, while crime totals rose over 20%.

"26.6% of persons arrested for auto thefts were juveniles, nearly half of the persons arrested for burglary were not yet 18. Persons under 21 represented 50.6% of the arrests for crime against property."

How shall this ever-increasing peril be met? There are many causes of crime but there is an *underlying* cause. Mr. Hoover says:

"Most people commit crime because they do not have the moral stamina and traits of character to withstand temptation."

Again he says:

"The criminal is the product of spiritual starvation. Someone failed

miserably to bring him to know God, love and serve Him."

Moral and spiritual education is the only solution of our crime problem. "What we need," declares Mr. Hoover, "is an inculcation of the immortal lessons of the Ten Commandments and the Sermon on the Mount in the minds and hearts of all Americans. This is the surest antidote to stem the rising tide of lawlessness."

B. But there are those who say, "Grant all you have said. But it is the business of the church and the home to give this moral and spiritual training, not the business of the public schools. Its task is to develop our youth physically and intellectually."

What shall we say to this? For three quarters of a century this appears to have been our theory and policy and it has failed, miserably failed. Throughout this long period crime has been mounting and mounting until it has become one of our greatest perils, and *it will continue to fail.* The churches responsible for crime? Yes. But the church doing what it can to reach the youth of America with religious training has been able to get not more than half of them into its schools, and it has them only one day a week, and for an hour that day. As for the American home, it has far less religion today than it had a half century ago. In millions of American homes the parents have no religion and are indifferent to the religious training of their children and incapable of imparting it, so that practically half of American youth are growing up with no religious training from either church or home. The state takes them over to educate them, not for an hour a day once a week, but for six hours a day for five days of the week; and without religious training from the schools, practically half of American youth are growing up with about as little knowledge of God and the Bible as if they were pagans in a pagan land. These millions are the fruitful source of most of our crime and juvenile delinquency. The school has a tremendous responsibility to reach these millions of our youth with moral and spiritual education to safeguard them against crime, and make them safe and useful citizens in our American democracy.

C. *The necessity for this moral and spiritual training in our public schools is made imperative by the fact that a purely secular education is not neutral with respect to religion but exerts a powerful influence against it.* The argument is made that with all the faiths—Protestant, Catholic, Jewish, and other faiths, and some with no religious faith represented in our public schools, the only fair way to meet the religious problem is to exclude all religion from the schools—a plausible but fallacious argument.

**In Our Next Issue:**

**Christian Education and our Public Schools**

**by**

**Dr. Carl F. H. Henry**

The reason is, there is no such thing as neutrality in education with respect to religion. It does not exist. The mere ignoring of God and religion in education belittles God and religion in the eyes of the pupils. What we give prominence to in our education program in the schools, the pupils count to be of greatest importance to them in fitting them for life and citizenship; but when God and religion are shut out of the program, it gives the impression that neither God nor religion is of any account in their education. This is teaching atheism by negation, by omission.

This fact was long overlooked, but of late not a few leading educators and churchmen are seeing it and crying out against it. Many of these authorities could be quoted. Time permits quoting only two. Dr. Buttrick, author and preacher, of New York, says:

"By our silences in secular education we have indoctrinated children to believe that God does not exist and that Jesus Christ does not matter."

Charles Clayton Morrison, former editor of the *Christian Century,* says:

"Public education without religion creates a secular mentality faster than the church can Christianize it. The churches cannot mold the mind even of their own children if they have to do it in competition with a secular public school system."

D. *Furthermore, leaving God and religion out of public education is making education a peril instead of a blessing to our nation.*

We Americans have put a halo around education. We have been saying, Ignorance is bad. Education is good. Ignorance, illiteracy, bad? Of course it is, and *dangerous* in our democracy. But is all education good and safe? That depends on what kind it is. Education increases, it multiplies power. Whether it is good or bad, depends on how that increased power is used. Someone has said, "There is only one thing worse than a devil and that is an educated devil." Educate a devil—you increase his power and he will use that power for evil purposes. "Power is good only when he who has it is good," said Alfred the Great long ago.

What we need to fear most today is not ignorant devils, but educated devils; and it does not matter whether they live in Moscow or Chicago. "The world is terrorized today not by the primitive people of the world, but by the most educationally advanced people who have made learning a road of power without bringing that power under moral control." God forbid that our American educational system should do this!

Notwithstanding all that we have said on this issue, there are objections to the Bible and religion in our schools which many of our people believe to be valid. For the Bible and religion to have their proper place in our schools, these objections must somehow be met.

1. *There is the objection that such use of the Bible and religion in our schools would be a violation of the American Doctrine of Religious Liberty*—a doctrine our fathers established and handed down to us, and which we must preserve. But this doctrine must be properly interpreted. We have been stressing its negative interpretation, liberty *not* to be religious. But it has a positive interpretation which many have overlooked. It means liberty *to be* religious. The First Amendment to the Constitution reads, "Congress shall make no laws . . . prohibiting the free exercise *of* religion."

Apply this to the issue of religion in our schools. It doesn't prohibit religion in them. Instead, it guarantees freedom of religion in them for all. For atheists and secularists who are opposed to religion in the schools, this religious liberty is guaranteed when they are not required to participate in the school's religious exercises. This is where their liberty ends. They have no right to oppose religion in the schools for the millions of Christian people whose children are in the public schools who want them to be given religious training there, and their freedom *of* religion requires the state to provide this religious training. This problem is solved by the state's providing religious training and leaving to all whether they will avail themselves of it.

*(Continued on page 6)*

# The Bible in Our Public Schools

HERBERT BOOTH SMITH *

**Former Moderator General Assembly, Presbyterian Church in the USA**

FIVE significant answers can be given to those who object to the Bible in our public schools.

1. *Objection is made on the ground of the separation of church and state.*

We are justly proud of our American principle of a free church in a free state. The first amendment to the Constitution of the USA provides that "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." This means that no particular religion or church can be supported by public taxation, as for example, the Episcopal Church in England or the Catholic Church in Roman countries or the Presbyterian Church in Scotland. Those denominations are the "established churches" in those countries, and all others are "dissenters."

But now notice: when we say that we believe in the separation of church and state we mean, according to the above clause of the Constitution, that we do not believe in supporting any particular sect out of the public funds. What has that to do with reading the Bible in the public schools? That does not involve the expenditure of the people's money; nor does it interfere with anybody's conscientious scruples. If any parents do not wish their children to hear this Book read, they can be excused from attendance on the exercise. No coercion or persecution is involved. The Bible belongs to the state as much as it does to the church. The Ten Commandments are printed on the wall of one of the great public buildings of Pittsburgh. Does that trouble anybody? Not at all, for most of those Commandments are woven into the laws of the state itself.

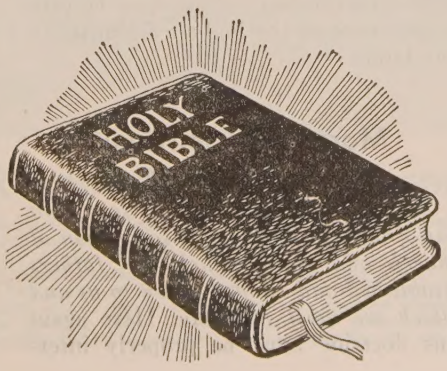
Church and state both come from God. It is like the case of a father with two sons. God is the Father and church and state are two of His children. Neither child can direct or lord it over the other one, but both are amenable to the Father's will and requests. So these two arms of God's government are independent of each other—quite separate, but both dependent on Him. State is just as much a divine ordinance as the church. God's Word has a place in both, without confusing the one with the other.

2. *A second objection holds that the Bible is a sectarian Book.*

Some years ago the Supreme Court of Illinois decided that the Bible could not be read in the schools of that state because, so the majority opinion said, there seemed to be no practical test to determine whether any given portion supported a sectarian doctrine or not. Hence the only means of preventing sectarian instruction was to avoid all reading of the Bible whatsoever.

Now this was manifestly a poor decision. Majorities are not always right. The dissenting minority opinion showed that the Supreme Court of the USA and the Supreme Courts of ten states at that time had decided that the Bible is non-sectarian in character. The Illinois court could not find a single case which supported its contention. Maine, Massachusetts, Ohio, Michigan, Iowa, Kentucky, Kansas, Texas, Wisconsin, and Nebraska all differed in their decisions from Illinois.

Any number of experiments have been made which show that the Bible is not a sectarian book. In Chicago they used to have a book of selections from the Scriptures for school use agreed upon by Protestants, Catholics, and Jews. The very fact that such selections can be made shows that there are portions of the Bible which simply teach the great fundamentals of religion, without reference to any sect or denomination.




The first case involving use of the Bible in the public school was decided by the Supreme Court of Maine in 1854 and the decision was clear cut. An atheist document, which I have before me, lies when it says that wherever a case has been settled by a state Supreme Court, the decision always has been against the Bible. The fact is that fourteen out of sixteen state Supreme Courts have debated the subject and have opened the door to the Bible. A Roman Catholic father once objected to the reading of the Bible in the schools on the ground that it violated the scruples of his daughter, and the order of her church. In reply, the court said: "If the Bible can be excluded from the schools by any church, any other book could be so excluded. One sect might object to one book, and another to another, and the result would be anarchy. It would place education forever in subordination to decrees of the sects. It would subject the will of a majority to the conscience of minority, even of one."

3. *A third objection is that Bible reading violates the rights of conscience.*

A young lady once asked me, "Is conscience always right?" and I replied: "No. The Hindu mother throws her babe in the Ganges and does it conscientiously. Conscience is like a watch which you consult. You may depend on it and it may be wrong. It must be regulated and compared with Standard Time." So it is that the individual conscience must be compared with God's ideas of right and wrong as revealed in the Bible. Hence the person who eschews the Bible is not to be trusted in the matter of the rights of conscience.

Government has to be administered for the greatest good of the greatest number. Sunday laws conflict with some folks' conscience; they would like to spend the day as they choose. All the other laws on the statute books conflict

* This article first appeared in the *Sunday School Times*.

with somebody's ideas—laws against stealing and libel and profiteering and overwork, and the like. Personal liberty, if pushed to the extreme, results in anarchy. If you're going to have any sort of government at all, it will be through the surrender of individual rights or preferences for the common good. So it is in this matter. The law has to consider the welfare of the majority, and the minority must submit. Which is better, to throw the Bible out because of the scruples of the minority, or to keep it in because of the preference of the leading statesmen and educators of the land? Has the Bible ever ruined any individual or city or nation? Or has it, on the other hand, been a blessing to all who observe its precepts? Conscientious objectors were not dealt with very tenderly during the World War. Let us not be too tender with them in this issue and case. When skeptics were ridiculing the Bible, Diderat, the French philosopher and skeptic, said, "No better lessons than those of the Bible can I teach my child." He asked some French infidels one day which of them could prepare a tale so touching, simple, and sublime as the tale of the passing and death of Jesus Christ. He said he knew nobody in France or elsewhere who could do this.

4. *A fourth argument is that there is a general demand for the exclusion of the Bible from the schools.* (The figures below are subject to change from time to time. They are the latest possessed by the author).

This is simply not true to the facts in the case. If there were unanimity in this matter, the case would be different, but there is not. It is another instance of variety of opinion, just as the states have in the case of divorce, Sunday closing, and motion pictures. But the great majority are favorable to some sort of Bible reading as the following facts show. Beginning with the states most favorable and concluding with those least favorable to the Bible, the situation would be about as follows: Nine states provide that the Bible shall not be excluded from the public schools. Hence its reading there is mandatory. Then coming to the next grade, 14 other states uphold its use as lawful. Coming still further down, 15 states have neither laws nor opinions relating to the matter. A fourth grouping shows three states where the Bible is not used, though there are no decisions against it. The fifth group contains 7 states where there are opinions against it, either by the Supreme Court, the Attorney General, or the state's school superintendent. Thus it would seem that 41 out of 48 states leave the way open for the Bible to be read, and only 7 shut the doors against it. Does that indicate a general demand for its exclusion?

5. *Perhaps the final answer to all these objections is that this is a Christian nation, and hence the Christian's Bible is in place in its schools.*

Here are the facts of the case: The Federal Constitution does not explicitly recognize Christianity, but it contains no word that reflects upon it and in several incidentals it implicitly recognizes Christianity. It bears the date "In the year of our Lord 1787." In four places it demands the sanction of an oath. It suggests in Article I, Section 7 the observance of the Christian Sabbath. From the very first, Congress has had a constant succession of chaplains; and the sessions of both houses have been continuously opened with religious services. The Army, Navy, and the prisons of the United States have always had chaplains provided by law and paid from the public purse. The states likewise provide for the prisons, penitentiaries, and reformatories. Is it logical for us to deny the boy the hearing of the Bible before he goes wrong, and then insist that he hear it when committed to jail or reformatory? Days of fasting and prayer and thanksgiving have been appointed all through our history. We date our calendar from the birth of Christ. We say this is the year 1955; but if we were a Jewish nation we should have the date 5714, and if we were a Mohammedan people, we should be living in the year 1371.

What conclusions would any sane person draw from the above facts? What did Daniel Webster, that great interpreter of the Constitution, say? He said, "Christianity is part of the law of the land." Any number of state decisions could be cited; but what settles the whole matter beyond dispute is the finding of the Supreme Court of the United States, in the case of Holy Trinity Church vs. the USA decided February 29, 1892, in which Justice Brewer delivered the following opinion: "These and many other matters which might be noticed add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation." That was the pronouncement of the highest authority in our land.

* * * *

## Moral and Spiritual

*(Continued from page 4)*

2. *Another hindrance arises from our American doctrine of separation of church and state, which our fathers established and handed down to us and which we must maintain.* Here again this doctrine must be properly interpreted. What did our forefathers mean by it? They meant that church and state should be mutually independent, neither one controlling the other—a separation of organization and *not of function.* They wrote it into the First Amendment to the Constitution: "Congress shall make no law respecting an establishment of religion" by which they meant Congress shall not establish *a national church* and require all the people to support it, as some of the early colonies had done and as some were still doing, when the Amendment was adopted. They never meant that the state should have nothing to do with religion, that it should be secular, atheistic, that it should have no friendly relation with the church or that the church should have nothing to do with the affairs of the state. This false interpretation is an obstacle in the way of the return of the Bible and religion to our schools, which must be overcome.

3. *Another hindrance is the failure to differentiate between religion and sectarianism in the schools.* There is a difference between the two and it is very important in determining the issue under discussion.

In our common use of the term "religion" there are some five or six religions with a large following: Christianity, Judaism, Mohammedanism, etc., each of which is divided into various branches called sects. Pharisees and Sadducees were sects of Judaism in Christ's day. Christianity is divided into Protestant and Catholic sects—the former sub-divided into many sects.

These sectarian divisions are made on the basis that those belonging to the same religion have many things in common—beliefs and practices which they believe essential to that religion, but different in matters of less importance, non-essential to that religion. The failure to make this distinction in our schools is an obstacle in the way of restoring religion to the schools.

Some 39 states have provisions in their Constitution against sectarianism in their schools. Others have the same in statute laws so that practically everywhere in the United States sectarianism and sectarian instruction in our public schools are forbidden by law, *but not religion.* The law says, *sectarian* instruction, not *religious* instruction in all but two or three states. Nevertheless, many of our educational and religious leaders fail to make this distinction and so oppose all religion in the schools.

4. *Another obstacle in the way of the Bible and religion having their rightful*

*place in the public schools is the decision of the United States Supreme Court in the McCollum School Case, a ruling familiar to this audience.*

For the most part, so far as law is concerned, the Bible and non-sectarian religion has the "green light" in the public schools. Bible reading in the schools is legal in 38 states, required in 12 of them and the District of Columbia. Excusing pupils from their regular studies for an hour a week to receive religious instruction, sometimes given in school buildings, but more often on property outside the schools, is legal in 35 states.

Every possible objection to Bible reading in the schools has been made and tried in State Supreme Courts in some 20 states, but in all but 5 or 6 of these its legality has been sustained.

The local Court and the Supreme court of Illinois upheld the teaching of the Bible in the public schools of Champaign, Illinois. Mrs. McCollum, an atheist, objected and took the case into the local and Supreme Courts of Illinois, where she lost out. She then appealed the case to the Supreme Court of the United States which reversed the lower Court's decision and gave her apparently everything she asked for; namely, "that the Board of Education be ordered to adopt and enforce rules and regulations prohibiting all instruction, in, and all teaching of religious education in all public schools in the Champaign district, etc." Time will not permit going into detail in discussing this decision. We can do little more than say that in our judgment this is one of the most disastrous rulings of this Court in all its history. It has been likened to the decision of Chief Justice Taney in the Dred Scott Case in 1857. The late Chief Justice Hughes of the Supreme Court listed the Dred Scott decision as "one of three notable instances in which the Court has suffered severely from self-inflicted wounds." Unless this Court recovers the standing lost by the vagaries, fallacies, and falsification of American History in the McCollum case, it may be listed by some future Hughes as No. Four of the court's great "self-inflicted wounds."

Here are two assertions of the Court in this case:

(a) The Constitution of the United States forbids the commingling of secular and religious instruction in the public schools.

(b) We have staked the very existence of our country on the faith that complete separation between the state and religion is best for the state and best for religion.

As for the far-reaching consequences of this declaration, a critical editorial in the *Journal of the American Bar Association,* says:

"The latent consequences of the ruling could hardly be over-estimated. It is an announcement by our Supreme Court of a fundamental principle not only of National policy but of our civilization and way of life."

Further, the editorial says:

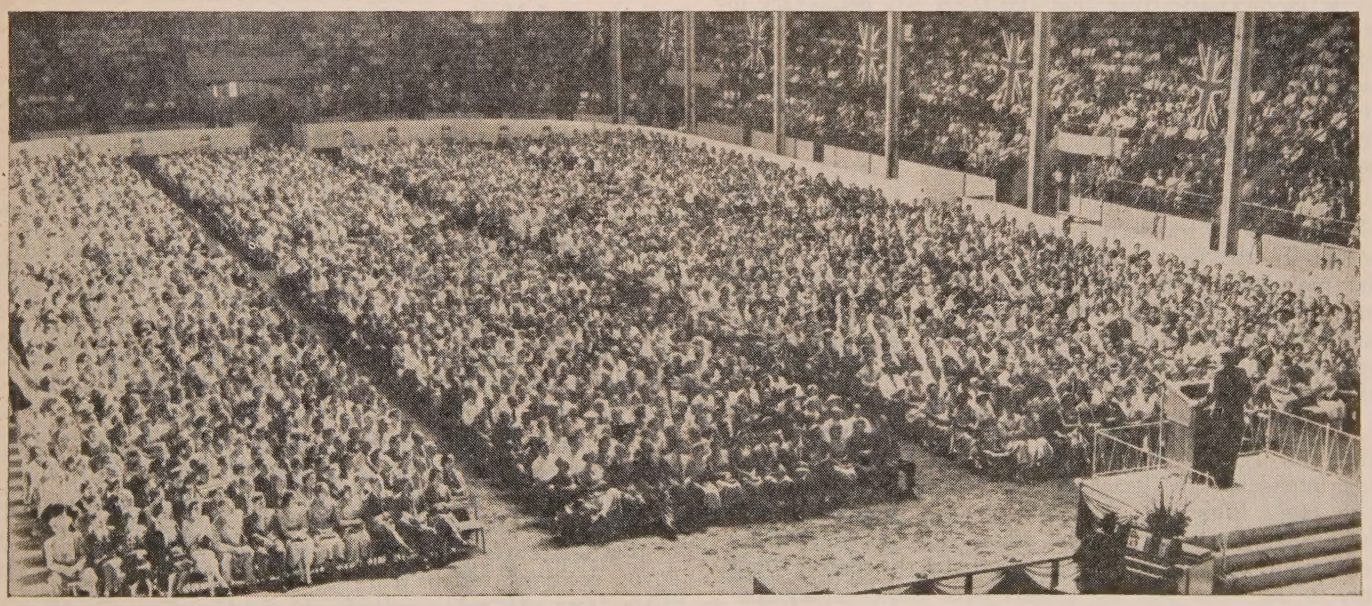
'The McCollum case may be one of those fateful decisions which is ignored at the time and regretted in the future. The traditionally religious sanctions of our law, life, and government are challenged by a judicial propensity."

This decision, with its supported opinions carried out logically, would banish God, the Bible, and religion from every public school in America and leave us with a godless system of public education. It would go farther and deeper. The principle involved would bar God, the Bible, and religion from every department of our governmental life and give us an atheistic government.

This decision should not go unchallenged. We have a right, and it is our duty to challenge it. The Supreme Court is supreme among the courts of our country, but it is not supreme over the American people. The people, under God, are supreme. And our public officials are the servants and not the masters of the people. Happily, we live in a country where the people make both the laws and the Justices.

We owe a large measure of respect to this High Court, but its members are human. They make mistakes, and when they misinterpret our laws and our Constitution as we believe they have done in this case, it is not only our right but our duty to correct them,

*(Continued on page 10)*



## Toronto Responds to the Gospel Challenge

**During the four weeks of Evangelist Billy Graham's Greater Toronto Evangelistic Crusade in CNE Coliseum (see above), attendance averaged approximately 100,000 per week, and 8,120 persons recorded decisions for Christ. The 11,000 seat capacity of the Coliseum was augmented by closed circuit TV facilities which relayed the service to several thousand persons in an adjoining building. Because of long-standing contracts for the Coliseum, the Crusade met in several different locations—but the response was always enthusiastic. One meeting was held in Maple Leaf Gardens, with over 17,000 inside and another 5,000 unable to get in. With the help of Toronto Police, one entire downtown city block was roped off so the people could stand and listen to the sermon over a public address system. Another session moved to the beautiful CNE Grandstand, where 30,000 thronged to the service. Of the Toronto meeting, Billy Graham said: "In many aspects this was one of our most successful Crusades. I deeply regret that our schedule makes it impossible for us to continue in Toronto, for we are seeing God at work in an unprecedented way."**

Action

# EDITORIAL

JAMES DeFOREST MURCH, Editor

Editorial Offices: United Evangelical Action, 11 East Fourth Street, Cincinnati 2, Ohio, U.S.A.

## RELIGION AND THE PUBLIC SCHOOLS

Thousands of thinking Americans are focusing their minds this month on the problems implicit in modern public education. The White House Conference is probably the most significant in the history of such conclaves. The St. Louis Conference under the auspices of the Division of General Education of the National Council of Churches is dealing specifically with the question of religion and the public schools.

Evangelicals are deeply interested in the outcome of these meetings. Some of our leaders have been asked to express the evangelical viewpoint for consideration at both gatherings. There seems to be a growing conviction everywhere that public education without religion is not only inadequate but dangerous.

We have examined some of the proposed solutions to the problem of religion in the public schools which are being presented at the current conferences. They quite evidently assume (1) that the United States is not a Christian nation, (2) that a Christian philosophy is not essential in American public education and (3) that our public schools are not already committed to an over-view of the universe and man which is inimical to Christian teaching.

It is, of course, true that the USA is a democracy in which the majority will of its active polyglot citizenship determines its laws and policies within and under the provisions of its Constitution. Such a democracy is only as good as its citizens. It may be very good and it may be very bad. The things that satisfy a majority of its citizens may be an abomination to God.

The changing moral and religious climate of the USA is a cause for deep concern on the part of Christian people. In the first century of our existence as a nation the majority of its citizens were Protestant Christian. In the past fifty years our citizenry have become only nominally "religious." We are moving into an era in which scientific humanism characterizes the moral and religious life of the nation.

The American public school came into being in the first era. Ninety per cent of the boards of education, superintendents and teachers were Protestant Christians. The Holy Bible was read and prayers were offered in the schools every day in most states. The doctrine of the Separation of Church and State was strictly observed, but only in the sense that the schools were not denominationally controlled and that no sectarian doctrine could be taught. In this era the basic educational philosophy underlying public school curriculum, policy and program was definitely Christian.

Today Christianity is branded as sectarian. The Bible is now labelled as a sectarian book. The courts of the nation uphold this view. Boards of education are elected, not because of their Christian character, but to represent all elements in the community and preserve community peace and goodwill. They are often dominated by vocal minorities opposed to Protestant Christianity. It is against the law in most states to enquire concerning the religious beliefs of teachers. The public school curriculum has by law become neutral in religious matters and very largely reflects the naturalistic theories which have acquired dominance in the field of education.

Possibly the situation would not be quite so bad if it were not for the fact that evolutionary scientific humanism is taught with all the fervor of a sectarian religion. This new dogma holds that through the process of evolution life eventuated in the highly-organized animal called man and that genuine values are only found in the movement of human experience. This dogma is implicit in the educational philosophy accepted by the public schools and is basic to practically all the textbooks which are provided for study. It motivates teaching and experimentation.

These proposed solutions do not deal with this crucial issue. By silence they seemingly admit the validity of the dogma and its application to the modern educational process. They surrender the distinctly Christian ethic and technique which characterized public education in America for 100 years.

Mere assent to the doctrine of the Fatherhood of God and the Brotherhood of Man cannot furnish a dynamic sufficient to stay the floodtide of paganism which threatens to engulf the nation. If Christian parents expose their children to evolutionary scientific humanism in the public school five days a week will they not be immunized against biblical Christianity? One hour's instruction in the things of God in Sunday School and sporadic home teaching can scarcely counteract the poison. Neither can the moral and religious vacuum created in the public school classroom be adequately filled by Week-day Religious Education on released time or the annual Daily Vacation School.

It may well be said that yesterday in the nation and the public schools cannot be recalled. It may be that the new moral and religious climate will not even tolerate a public education based on a Christian philosophy. It may be that the courts of state and nation will continue to hand down decisions which will outlaw Christianity and the Bible from the public schools. It may be that the Jews will join forces with the secularists and the atheists to wipe out the last vestiges of Christianity. It may be that Protestants will by their conciliatory attitude or their lethargy permit this robbery. It may be that the old Protestant Christian America which gave us the public school and most of the other blessings we enjoy is fast being superseded by something else.

Possibly there is nothing else to be done within the present framework of the nation and the school system but to accept these proposed solutions. Such solutions might well be popular with our generation. In the light of the history of the American public school, these proposals are definitely a compromise and an admission on the part of Protestant Christianity that it has been defeated in its battle to preserve basic Christian principles in public education.

It is possible, however, for evangelical Christians to build their own Christian day schools in communities where the Bible and Christianity have been outlawed for the public schools. This they are doing at a growing rate. The National Association of Christian Schools, an affiliate of the National Association of Evangelicals, reports around 100 new Christian day schools established each year. The parents and teachers in this movement have a deep sense of stewardship toward God and their children and their consciences are clear in the belief that they are providing an education that is free from the dangers implicit in modern evolutionary scientific humanism.

Evangelicals are not yet ready, however, to admit that all public schools are willing to abandon their traditional cooperative relationship with Protestant Christianity. In this issue and our next we are presenting definitive articles on the subject. In the hope that we may make some contribution to the current discussions and inspire united evangelical action.

## Praise The Lord!

As we approach Thanksgiving Day, 1955 we in America have much to be thankful for. Despite all our political corruption, our commercial greed, our economic chaos, our cultural declension, and our moral and spiritual shortcomings we are still the most favored nation under the sun.

God has blessed us with a greater measure of individual and social freedom than any important sector of human society. We have freedom of speech and expression. We have freedom to worship God according to the dictates of our conscience. We are relatively free from want. We still have the Bill of Rights in our Constitution and if we stay alive to the threats against it and have courage to fight them we can stay free.

So let us all in the church, in the home and in the heart *praise the Lord!*

If ye keep close to the Lord of Hosts there is not a single problem facing us—even the threat of World Communism—that cannot be solved. Let us remember the word of the Psalmist who said, "No king is saved by the multitude of an host: a mighty man is not delivered by much strength . . . Behold the eye of the Lord is upon them that fear him, upon them that hope for his mercy; to deliver their soul from death and to keep them alive in famine . . . Our soul waiteth on the Lord. He is our help and shield . . . Blessed is the nation whose God is the Lord.

## Twelfth Annual Worldwide BIBLE READING 1955

### Thanksgiving to Christmas

*November*

| | | |
|---|---|---|
| 24 | Thanksgiving | Psalms 23:1-6 |
| 25 | | Psalms 46:1-11 |
| 26 | | Psalms 100:1-5 |
| 27 | Sunday | Matthew 5:1-26 |
| 28 | | Matthew 5:27-48 |
| 29 | | Matthew 6:1-15 |
| 30 | | Matthew 6:16-34 |

*December*

| | | |
|---|---|---|
| 1 | | Matthew 7:1-29 |
| 2 | | Matthew 18:1-14 |
| 3 | | Matthew 18:15-35 |
| 4 | Sunday | Matthew 22:1-22 |
| 5 | | Matthew 25:1-30 |
| 6 | | Matthew 25:31-46 |
| 7 | | Mark 12:18-44 |
| 8 | | Luke 7:31-50 |
| 9 | | Luke 14:1-14 |
| 10 | | Luke 14:15-35 |
| 11 | Universal Bible Sunday | I Corinthians 13:1-13 |
| 12 | | Luke 10:25-42 |
| 13 | | Luke 15:1-10 |
| 14 | | Luke 15:11-32 |
| 15 | | John 3:1-17 |
| 16 | | John 14:1-14 |
| 17 | | John 14:15-31 |
| 18 | Sunday | Romans 8:14-39 |
| 19 | | Romans 12:1-21 |
| 20 | | I John 4:1-21 |
| 21 | | Isaiah 9:2-7 |
| 22 | | Isaiah 11:1-9 |
| 23 | | Isaiah 53:1-12 |
| 24 | | John 1:1-18 |
| 25 | Christmas | Matthew 2:1-11 |

**Under the Auspices of the American Bible Society**

## Joy in Giving

One of the joys of a Christian Thanksgiving comes from helping those who are unfortunate. Evangelicals have for some years now sent clothing, food and money to the needy in the war torn lands of Europe and Asia.

We are advised by Wendell Rockey, executive director of the World Relief Commission of the National Association of Evangelicals, that the needs in Korea, Greece, West Germany, Indo-China, Pakistan and Trans-Jordan are particularly acute just now (see page 15).

Increase your joy at Thanksgiving-time this year by generous gifts to alleviate suffering in these lands. Remember, all such gifts are distributed *in the name of Christ with a Gospel message*—the distinctive mark of NAE relief.

## Is Hawaii Christian?

We are advised by Dr. J. Elwin Wright, co-secretary of the World Evangelical Fellowship, that Hawaii is threatened with a return to paganism. One of the "straws in the wind" is the decision of the Territorial Legislature to discontinue its Christian chaplaincy. Opening prayers are now being offered by a variety of religious practicioners. "Rev." Newton Ishura, a Buddhist priest, recently prayed "the peace and mercy of Buddha" upon the legislators.

This shocking recognition of a heathen religion in one of the legislatures of our country is an affront to every Christian citizen says Dr. Wright. We heartily agree! The USA gives every individual the right to worship as he pleases. However ours is a Christian country in the sense that a great majority of its citizens are members of some Christian church and that it was founded on Christian principles. Official government recognition of a heathen religion is tantamount to giving it the status of equality with our Christian faith.

These islands were, in part, evangelized by missionaries from the United States in the early Nineteenth Century. The evangelical community of today is small but vigorous. Nearly a decade ago, the evangelical leaders of several denominations realized the need of cooperation. A fellowship was formed which has been of great spiritual blessing. Among several projects which they have instituted is the Honolulu Christian College, for the training of future leadership for the churches of the Orient as well as Hawaii itself but few Christians have a vision of what such a college could mean to the future spiritual life of the people.

The Mormons are in the early stages of building a $2,000,000 college. Buddhism is winning new adherents in large numbers. Other false religions are gaining ground. Now is the time for evangelicals to finance this modest institution, so essential to the preservation of the biblical faith in Hawaii.

## Moral and Spiritual

*(Continued from page 7)*

which means in this case to show up the errors of the Court and thus build a public sentiment which, sooner or later, will result in a reversal of the Court's ruling.

*Conclusion*

There are a great many testimonies to the contribution which the Bible has made to our nation and civilization. We bring this message to a close by quoting a number of these:

Said *President Andrew Jackson*: "The Bible is the Rock on which this Republic rests."

*President Thomas Jefferson*: "The Bible is the source of liberty."

*President Ulysses S. Grant*: "To this Book we are indebted for the progress made in our civilization and to this Book we must look as our guide in the future."

*President William McKinley*: "The more profoundly we study this wonderful Book and the more closely we observe its divine precepts, the better citizens we will become and the higher will be the destiny of our nation."

*President Woodrow Wilson*: "There are great problems before the American people. I would be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and all our thought the incomparable and unimpeachable Word of God."

And finally, *President Calvin Coolidge*: "The foundations of society and government rest so much on the teachings of the Bible that it would be difficult to support them if faith in these teachings should cease to be practically universal in this country."

To sum it all up, the Bible has made America. Surely, it should be in the schools which our forefathers established to make Americans.

# Be a "Fifteen Percenter"

DON R. FALKENBERG

**Chairman, Commission on Stewardship, National Association of Evangelicals**

I AM a "Fifteen Percenter." There is no stigma attached, however, as my basis of fiteen percent stewardship is Scriptural. Having shared the truths concerning this matter with thousands across the nation and around the world, I have a multitude of friends who are equally enthusiastic "fifteen percenters."

It was the preaching of "fiften percent stewardship" that led the late Perry Hayden into that same relationship with God, and later into originating his famous "wheat experiment" and the publishing of his book, *God Is My Landlord.*

Recently a pastor in Iowa wrote that the people of his church adopted "fifteen percent stewardship" several years ago and many "who used to give dollars" now give hundreds of dollars, as attested by the financial records of his church. Hundreds of churches have had amazing increases in local church giving after studying and adopting this biblical stewardship plan. One pastor wrote that the very first year giving in his church increased more than sixty percent. Another stated that the very first year after it became the standard for his church, the local support increased as a direct result more than two thousand dollars.

One of the winning points in the presentation of fifteen-percent tithing is that tithing was not established when the law was given to the children of Israel. It is pointed out that Abraham tithed four hundred twenty-two years before the law was given, and that Jacob tithed two hundred sixty-nine years before the Law. Another point is that Jesus Christ personally placed His approval on tithing, thereby eliminating the basis of the often used argument that tithing is not for the New Testament followers of God.

From the very beginning of the Federal Income Tax legislation, the United States government gave recognition to fifteen percent stewardship, though the legislation of more recent years has greatly increased the "tax exempt" total of giving.

Through the NAE Commission on Stewardship and the Bible Meditation League of which the Commission Chairman is International President, the story of "Fifteen Percent Stewardship" is now available without cost to interested readers of *Action* magazine. The six-page folder is printed in beautiful colors to catch the eye of the people in the churches and the text material is so intensely practical that multitudes will see the reasonableness of the presentation and be won to the fuller stewardship life. It is suggested that interested pastors and laymen write to The Bible Meditation League, P. O. Box 477, Columbus, Ohio, for samples of this material and then decide as to how many may be used judiciously in the home church.

In addition to the study of Fifteen Percent Stewardship, the Commission, in cooperation with the League, has made available some 25,000 copies of a special NAE edition of the monthly stewardship diary for tithers, "Heaven's Blessing Bank." This booklet, used by thousands of Christians the past eleven years, has received very high commendation from officials of the USA Bureau of Internal Revenue. It is suggested that a sample copy of this booklet be requested along with the Fifteen Percent Stewardship literature. This booklet also will be supplied in whatever quantities the pastors or laymen desire without cost to the applicants.

To me Fifteen Percent Stewardship was an amazing revelation from the Word of God. I was overwhelmed (as was also my wife) as I realized that I had been a mere ten percenter so many years. I bowed my head and cried out, "O God, forgive me for having been a robber of Thy tithes. The Jews love Thee, Father, but they do not love Thy son. Yet they faithfully pay the fifteen per cent tithes into the storehouse. But I love Thy Son, and I have been keeping back some of the tithes and firstfruits which belong unto Thee. O God, I cannot from this moment on do less than the Jews."

The offering of this free material for our churches is a service of the Stewardship Commission of the National Association of Evangelicals. We desire to help the churches of our constituency in every possible way to grow in the grace of Christian giving.

NAE Office of Affairs, Washington, D. C.
Cable Address: EFMANAE
Phone: NAtional 8-7911

## All Well in Argentina?

Things look bright for the Catholic Church in Argentina according to Catholic correspondents in Buenos Aires. Not because complete freedom of religion will be guaranteed, but because it looks as if the Catholic Church will enjoy a favored position in that country.

A report from Argentina, carried by the Catholic news service, says that President Lonardi, Provisional President since the overthrow of Juan D. Peron, has indicated his personal desire to sign a concordat between Argentina and the Vatican during his term in office. He said that negotiations would begin as soon as the government could be organized.

"In the meantime," the Catholic press reports, "the Federal Commissioner in the Province of Mendoza ordered the restoration of crucifixes in all the government offices and law courts from which they had been ordered withdrawn by the deposed regime." The commissioner was further quoted as saying "the imperative duty of the revolutionary government is to restore God's image to its proper places."

Catholic-sponsored political groups in Argentina which have issued statements supporting the Lonardi regime are as follows: the Christian Democratic Party, the Christian Democratic Popular Union, the Christian Democratic Federal Union, the Christian Democratic Movement, the Christian Labor Party, and the Catholic Action Students Organization.

## The Zuleta Resignation

"Colombian Ambassador Zuleta, one of the ablest envoys in Washington, is going back to Colombia because he is unhappy with his own authoritarian government. Its crackdown on Colombia's newspaper, *El Tiempo,* smacks too much of Peronism." This statement, released by a well-known Washington correspondent tells only one part of the whole story. Zuleta has also been greatly disappointed in the failure of his government to approve an agreement with Protestant leaders in Colombia.

Starting about a year ago Zuleta began an effort to bring Protestant leaders and the Colombian government together in an understanding by which the rights and responsibilities of each would be defined.

It included the rights of Protestants to hold meetings in churches, chapels and private homes. Also included was the right to operate schools for Protestant children.

On the other hand, Protestants would agree to stop unfavorable publicity of Colombia, stop propaganda on the streets, and make no direct attacks on Catholicism.

Dr. Zuleta went to Colombia and held conferences with the government leaders and with the Roman Catholic hierarchy. Although Dr. Zuleta is a staunch Roman Catholic himself, he has the American Catholic viewpoint and hence desires freedom for all.

Protestants in Colombia were willing to go along with the agreement if there was a clear definition of the term "Protestant children." Would Colombian Protestant children be allowed the same privileges as American Protestant children, or would they be considered "second class citizens?"

But Bishop Eduardo Ospina, who has specialized in character defamation of Protestantism in Colombia, and other members of the hierarchy exerted such pressure on the Rojas government that the plan was never approved.

This failure of Dr. Zuleta's plan to bring about a stable status for the small Protestant minority in Colombia, plus the recent Peron-like dictatorial policies of the Rojas regime, appears to have led to Dr. Zuleta's resignation.

Recent developments in Colombia reinforce the view that the Rojas government is taking on more of the characteristics of a dictatorship. These developments include: (1) the establishment of censorship in the dispute with *El Tiempo,* (2) the closing of Protestant schools, (3) regulating that non-Protestant children attending Protestant schools must be taught religion classes by a priest on school time.

President Rojas has gone all out to get the support of the Roman Catholic Church in order to strengthen his hand in the face of severe division in the Roman Catholic Church party and increasing economic distress in the country. The cost of living in some areas is up 1000% above the period when the Liberal government was in power. Superficial prosperity is deceiving. Colombia is largely a land of poor people and they are suffering under this economic crisis.

In spite of all this the Protestant churches in Colombia are filled to the doors and there is a greater response to the Gospel than any time before. They are looking forward to a series of conferences across the country to celebrate their centennial in 1956.

## Freedom Hearings Cancel

The hearings on religious freedom were just about to begin when the announcement was made that they had been called off. The announcement came from Senator Thomas C. Hennings, Jr. (Dem.-Mo.), chairman of the Subcommittee on Constitutional Rights.

This announcement was surprising to many people across the nation who had known of the preparations for the hearings, but it was no surprise to those who knew the cross currents of religious and political pressure which had been generated. It was not surprising but it was disturbing.

In fact, the cancellation of the hearings could be taken as a definite danger signal. Not that the hearings would have done much to correct the abuses of the principle of separation of church and state. But there is a widespread tendency among legislators in Washington to avoid all discussion of religious issues for the sake of political expediency, and the cancellation is a good example.

Testimony representing NAE was to be given. Dr. Clyde W. Taylor, Secretary of Affairs of NAE said that this testimony would have called attention to abuses of separation of church and state in the field of education. Other issues: relations with the Vatican state, the Haiti Treaty, and conflicts involving the American Indians.

Politics had given birth to the idea of the hearings on religious freedom and politics caused its death. From the political point of view the series of hearings on constitutional rights were intended to provide a kind of publicity which makes a good backdrop for the 1956 elections. The subcommittee decided to start with the first amendment, which guarantees the freedom of religion, and then to proceed through the Bill of Rights.

The idea of starting with the religious hearings caused division within the subcommittee staff. Marshall MacDuffie, chief counsel, who is sensitive to political pressures, was strongly opposed to the religion hearings. But Lon Hocker, in charge of preparations for the religion hearings, believed that the issues could be aired with constructive results. These differences, along with others, finally precipitated MacDuffie's resignation, but only after the cancellation of the hearings.

The Senate had voted only $50,000 for the whole series of hearings on constitutional rights. In order to keep the hearings on religion short the subcommittee sent a questionnaire to all those who wished to testify. The questionnaire became a politico-religious football.

Immediately there were reactions from numerous religious leaders. Dr. C. E. Carlson of the Baptist Joint Committee on Public Affairs told the subcommittee that his group could not agree to the limitations imposed through the scope of the questionnaire.

Leaders of the National Council of Churches insisted that the questionnaire invited criticism of the courts and the decisions which have been made on separation of church and state.

Evangelical leaders generally agreed to the questionnaire, feeling that an

*(Continued on page 22)*

# EVANGELICAL NEWSFRONT

RNS AND E/P REPORTS ● UEA CORRESPONDENCE

## —UNITED ACTION—

### Home Missions Group Announces New Plans

WHEATON, Ill.—Rev. Jared Gerig, president of the Missionary Church Association and chairman of the new National Association of Evangelicals' Commission on Evangelism, Church Extension and Home Missions, conducted the first meeting of the Commission here in September.

Rev. Rufus Jones, director of the Conservative Baptist Home Missions Society, is vice chairman and Rev. Joseph Kimbel, Indiana state extension director of the United Missionary Church, the secretary-treasurer.

The purpose of the new commission is to act as a clearing house for all evangelical groups in matters that concern evangelism, church extension and home missions.

In addition to approving the publishing of a service bulletin to all members of the NAE, the first to be ready by January 1, 1956, the new commission set in motion plans for an extensive convention coordinated with the 1956 NAE conference at Cleveland. An entire section of eight booths devoted entirely to materials and equipment on church building will be set up at the convention.

Two men will represent the group at the next meeting of the American Institute of Planners. They are Dr. S. Richey Kamm of Wheaton College and Rev. George L. Ford, associate executive director of the NAE.

The three divisions of the commission were outlined as follows:

Evangelism: Soul winning.

Church Extension: Any type of ministry which has as its chief objective the establishing of new churches.

Home Missions: Missionary work among groups or races of people normally omitted by the average church body.

Nineteen men were named to the three sub-committees set up by the Commission. They include the following:

*Evangelism:* LeRoy Gager, chairman; Dr. Paul S. Rees, Robert Stamfield, Alan Redpath, Dr. J. Palmer Muntz.

*Church Extension:* S. Richey Kamm, chairman; George L. Ford, Joseph Gimbel, Lester Whiteman (architect), Carl Gundersen (builder), Earl Bowman (banking), Glen Winters (legal), Charles Leaming.

*Home Missions:* Victor Trimmer, chairman; Houston R. Morehead, Louis King (chaplain, Bridewell prison), Harry Saulnier (Pacific Garden Mission), Dean Gregory, J. R. Swaguer.

From all indications, the new Commission appears to be off to an excellent start and bids fair to become one of the most active and successful of the many NAE activities.

## Where to Find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## —EDUCATION—

### $400,000 Evans Hall Under Construction

SPRINGFIELD, Mo.—September 11 marked a high day in the history of Central Bible Institute here. It was the occasion of the cornerstone laying for the new $400,000 W. I. Evans Hall named in honor of the late Dean W. I. Evans, who served the Institute for twenty-five years. Over one thousand friends gathered on the beautiful oak-studded campus to witness the ceremony at which Rev. R. M. Riggs, General Superintendent of the Assemblies of God, gave the address.

W. I. Evans Hall, scheduled for completion by Christmas of this year, is a three-story modern brick structure with large glass exposures and will house nineteen modern classrooms and instructors offices, a new library with a capacity for 30,000 volumes, a faculty lounge and the administrative offices of the college. It is the first major permanent addition to the Bible College since 1939.

CBI, owned and operated by the General Council of the Assemblies of God, was founded in 1922 and is currently accredited by the Accrediting Association of Bible Institutes and Bible Colleges. Present enrollment stands at 610.

### Chicago Is Host to Church Music Meet

CHICAGO.—A concert by internationally known organist Robert Elmore and a series of seminars highlight the forthcoming convention program of the National Church Music Fellowship, Nov. 28-29 in Chicago.

In addition to his concertizing at the new Doane memorial organ of the Moody Bible Institute and at Wheaton college in Pierce Chapel, organist Elmore will spark discussion groups on practical problems of the church musician.

Founded three years ago by music executives and teachers in several Christian colleges and Bible schools, the NCMF seeks a widespread re-evaluation of the music used in evangelical churches. Its motto is "spiritual music for a spiritual church."

NCMF President is Lee Olson of the Missionary Training Institute, Nyack, New York, and Edward A. Cording, NCMF secretary, Wheaton College, Wheaton, Illinois.

The convention will be held in the Lawson YMCA, Chicago.

### Bethel College Lays Plans for Expansion

ELKHART, Ind.—At the semi-anual meeting of the Board of Directors of Bethel College Rev. K. E. Geiger of Elkhart, was reelected chairman. Other officers reelected were vice-chairman, Rev. H. E. Bowman, Springfield, Ohio; Secretary, D. Paul Huffman of Elkhart; and Treasurer, Mr. S. A. Rohrer also of Elkhart. Standing committees of the institution were elected and organized.

In the report of the Dean and Registrar of the College, Prof. W. B. Sando, a final registration of 230 students was announced.

The buildings and Grounds Committee was instructed to present a completed set of plans for a dormitory building at the next meeting of the Board of Directors.

### Bethany Bible College Gets $40,000 Chapel

SANTA CRUZ, Calif.—Construction is under way on a new $40,000 chapel at Bethany Bible College.

The chapel, which will be 3500 square feet and seat 350 persons, will have a stucco exterior with redwood trimmings and an interior of natural rustic stain. A gothic design will be featured inside the new chapel with exposed laminated arches.

The construction of a new chapel was necessary in order to accommodate the increasing enrollment.

## —PUBLIC AFFAIRS—

### President Proclaims Thanksgiving Day

DENVER — President Eisenhower called upon Americans to offer "special prayers of gratitude for the abundance of our endowments" on Thanksgiving Day, Thursday, Nov. 24.

But he also urged them to remember "those less fortunate" and "share with them to alleviate their need."

The President signed his annual Thanksgiving Day proclamation from his sickbed at Fitzsimmons General Hospital here where he is recovering from a heart attack.

Text of the proclamation follows:

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA — A PROCLAMATION

The custom of devoting one day each year to national thanksgiving is a wise and an ancient one, hallowed by observance in the days before we became a Nation, and sanctioned throughout the succeeding generations. It is therefore in keeping with our oldest traditions that at the fruitful season of the waning year we turn again to Almighty God in grateful acknowledgment of His manifold blessings.

At this time of thanksgiving, may we express our deep appreciation of those forebears who, more than three centuries ago, celebrated the first Thanksgiving Day. Through their industry and courage, our Nation was hewn from the virgin forest, and through their steadfastness and faith, the ideals of liberty and justice have become our cherished inheritance.

May we lift up our hearts in special prayers of gratitude for the abundance of our endowments, both material and spiritual, for the preservation of our way of life, in its richness and fullness, and for the religious faith which has wielded such a beneficent influence upon our destiny. May we show our thanks for our own bounty by remembrance of those less fortunate, and may the spirit of this Thanksgiving season move us to share with them to alleviate their need.

Let us, on the appointed day, in our homes and our accustomed places of worship, each according to his own faith, bow before God and give Him humble thanks.

## Bibles Presented to Cadets at West Point

NEW YORK.—(E/P)—In a traditional ceremony held last month at the Cadet Chapel, USA Military Academy, the American Tract Society made its annual presentation of specially-bound Bibles to 468 fourth classmen. Each cadet's name was printed in gold on the cover.

Dr. Frank E. Gaebelein, first vice-president of American Tract Society and headmaster of Stony Brook School, New York, preached on the subject, "Why the Bible?" Dr. Gaebelein gave three reasons why men turn to the Bible in preference to any other book: "First," he said, "it is the divine Guidebook, God's revelation for the journey every man makes through life. Secondly, it is the truth, telling the truth about the human heart with its sin and rebellion against God, and also setting forth the hope of redemption through Christ. Thirdly, in the Bible, truth is made known in a Person, so that in a very special sense the Book bears witness to the Lord Jesus Christ . . . . It is a spiritual book, the living truth. And men are obligated to read it and believe it to the extent of putting their trust now and forever in Jesus Christ."

## Editor Would Outlaw All Bible Reading in Schools

NASHVILLE, Tenn. —(RNS)— A suit challenging the constitutionality of a state law requiring daily Bible reading in public schools was filed in Chancery Court here by Philip M. Carden, night editor for the Associated Press in Nashville.

It also requested the court to enjoin the Nashville school board from permitting devotional services or inquiring about and keeping records of Sunday school attendance by public school pupils.

Mr. Carden brought the suit in his own behalf and that of two of his six children, John, 13, a student at East Nashville High School, and Mark, 10, a pupil at Ross elementary school. Two of his other children also attend public schools.

He said that school practices he described as "contrary to my religious beliefs" and in violation of the state and federal Constitutions were called to his attention last year when he noticed Mark copying the 100th Psalm at home.

The editor said the boy had been ordered by his teacher to do this chore because he had not attended Sunday school the previous Sunday. Subsequent investigation brought to light the other disputed practices, he said, but his protest to the school board was rejected with a statement that these practices are within the state law.

"My religious beliefs," Mr. Carden said, "include a conviction that sincere prayer and worship are private, personal affairs. To teach a child that they are perfunctory gestures to be performed in public at a signal from an officer of the State is to teach a sham."

He stressed that he had no objection to Bible study or Bible references in relation to other studies but contended that teachers have no right to give pupils "religious instruction against their consent or the consent of their parents."

Named in the suit were Attorney General George F. McCanless of Tennessee and all members of the Nashville school board.

Two of the latter, Mrs. W. O. Benson and Mrs. Tom Bland, defended the board's position by pointing out that under state law teachers must read Bible passages daily.

Mrs. Benson, the board chairman, emphasized that under the law the same Bible passage cannot be read more than twice monthly.

"Religion is not taught," she said. "There is no interpretation. I think that, in this time when so many things are around us that tend to take away from the higher things in life, any influence that lifts children morally is wholesome and good."

# —CHAPLAINCY—

## Commission on Chaplains Host to Chaplaincy Heads

WASHINGTON, D. C.—High-ranking representatives of US Government chaplaincies were present at the recent meeting of the Commission on Chaplains of the National Association of Evangelicals in the Mirror Room of the Dodge Hotel here. Dr. Douglas G. Scott, executive director of the NAE Commission, gave an extensive report of its purposes and accomplishments.

Dr. Scott said in part: "With an enemy (communism) all around us, and even working within, we are at the crossroads and there must be some definite thinking for the future of the Commission on Chaplains. There are some definite steps that we must take in order to make this Commission the agency of every denomination within our Association. The Commission on Chaplains is an agency of the denomination and, in no way seeks authority over the chaplain. He is a minister of the denomination with which he holds credentials. But representation is necessary if we as evangelicals plan to take part in this great mission field.

COMMISSION ON CHAPLAINS NATIONAL ASSOCIATION OF EVANGELICALS

Commission and guests at dinner in the Mirror Room of the Dodge Hotel, Washington, D. C. Seated from left to right: Rev. A. S. Taylor; Rev. Lester Westlund, Secretary; Major General Patrick Ryan, Chief of Army Chaplains; Rev. O. L. Harrup, Chairman; Major General Charles I. Carpenter, Chief of Air Force Chaplains; Rev. D. G. Scott, Executive Director; Dr. Warren L. Koon. Standing left to right: Rev. Ray Stewart; Dr. Charles Leaming; Colonel John M. Fain; Rev. Gilbert Howe; Dr. P. Ricketts; Dr. Clyde Taylor, Treasurer; Rev. Smith; Rev. James D. Pence; Rev. Donald Powers; Rev. Woodrow C. Byrd; Rev. P. H Swain; Rev. J. D. McIver.

## SERVICE DIRECTORY

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Rev. George L. Ford, Associate Executive Director, 108 N. Main St., 9 Smith Block, Wheaton, Illinois.

### World Relief Commission
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Rev. Clate A. Risley, Executive Secretary, 542 South Dearborn Street, Chicago 5, Illinois.

### Radio
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### Youth
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### Educational Institutions
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### Christian Day Schools
*(National Assn. of Christian Schools)*
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### Evangelical Action
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### Evangelism
Dr. Jared F. Gerig, Chairman, 3901 S. Wayne Ave., Ft. Wayne, Ind.

### Government Chaplaincies
Dr. Douglas G. Scott, Executive Director, Box 1928, Washington 13, D. C.

### Women's Fellowship
Mrs. M. C. Tenney, President, 811 N. Main Street, Wheaton, Illinois.

### Laymen's Council
Mr. Kenneth Keyes, Chairman, 234 Biscayne Blvd., Miami, Fla.

### Regional Offices
*Central*—Rev. Mahlon L. Macy, Director, 573 West Douglas Ave., Wichita, Kans.

*New England*—Rev. George S. McNeill, Director, 9 Park Street, Boston 8, Massachusetts.

*Southwest*—Dr. Walter L. Penner, Director, 5603 N. Figueroa Street, Los Angeles 42, California.

*Upper Mid-West*—Rev. Martin Cox, Director, Hospitality House, 902 Hennepin Avenue, Minneapolis 3, Minnesota.

*Mid-West*—Rev. Charles J. Anderson, Director, 542 South Dearborn Street, Chicago 5, Illinois.

*Northwest*—Rev. Wilmer N. Brown, Director, 423 Park Building, Portland 5, Oregon.

### International Relations
Dr. J. Elwin Wright, Executive Secretary, 120 Tremont Street, Boston 8, Massachusetts.

The more denominations that use our Commission the more chaplains we can process to the military.

"The members of this Commission must promote an educational program within the ranks of our denominations and churches which starts with the boy and girl in Sunday School because our boys and girls are facing the military and other conditions.

"Another responsibility of this Commission is to encourage young men entering the ministry to plan a tour in the Chaplaincy of three to five years, for they will be ministering to veterans and future soldiers in their civilian churches; every boy in his church is a future soldier or sailor and should have the care of a pastor who knows.

"It is evident that this Commission has much to do in this great missionary field and I am sure, with God's help, it can be done. Evangelical chaplains are needed, and will be needed as long as Uncle Sam has a military machine. That will be for years to come, for we are aware that the object of communism is world conquest, no matter how much they talk peace. Young men from our evangelical churches and homes will have to serve, because that is their duty, to help preserve religious liberty and freedom. Evangelicals must provide evangelical chaplains for evangelical youth."

## —LAYMEN—

### General Tells Laymen Revival Not Genuine

WASHINGTON, D. C. —(RNS)— Americans must not be deceived by "reports of increased church attendance" into thinking a deep and genuine religious revival is under way, Lt. Gen. W. K. Harrison, commander of the USA Army's Caribbean Command, said here.

He addressed the 18th annual convention of the Christian Businessmen's Committee International here.

General Harrison, former chairman of the United Nations Truce Team in Korea, is president of the Officers Christian Union, an organization of more than 1,000 military leaders who try, as laymen, to encourage the spread of the Gospel.

Speaking of America's spiritual life, Gen. Harrison asked the delegates to answer for themselves the question "Just how real and effective is this alleged religious trend?"

"I think," he said, "that the answer is to be discovered in the type of prayers which the people are frequently called upon by various spokesmen to offer up to God.

"There are prayers for peace, disarmament, safety, rain and many others. The one objective is to gain something for ourselves.

"There seems to be little concern at all for the glory of God, for the achievement of His will and the coming of the Kingdom of God.

"Men do not appear to feel any real obligation to God."

General Harrison observed that too many Americans are like the soldier in the foxhole who ordinarily profanes God's name a hundred times a day, yet in time of trouble calls upon a God who really is unknown to him.

He urged Americans to "repent and believe," warning "there is no hope that apart from God, men can solve their social and moral problems."

Declaring that man has been unable to overcome "the greatest of all evils—war," the general added: "There is no way of eliminating wars from human society unless man repents and allows God to do it for him."

"If the American people desire that God hear their prayers," he concluded, "they must truly turn to Him, away from self and sin."

Prior to his address, Gen. Harrison received a warm tribute from Emigdio Vallanueva, delegate from the Christian Businessmen's Association of Mexico City, for "heroic service" which he and men of his command recently rendered to the people of hurricane-stricken Tampico.

## —SUNDAY SCHOOL—

### Greater Washington SS Conclave Great Success

WASHINGTON, D. C.—The second annual Greater Washington Sunday School Convention, held September 30 and October 1 at Warren Memorial United Presbyterian Church here, drew delegations from Baltimore and Hagerstown, Md., West Virginia and New Jersey. "Missions—the Job of the Sunday School" was the topic of a panel discussion led by Dr. Clyde W. Taylor, Convention Chairman, who is Secretary of Affairs at the Washington office of the National Association of Evangelicals. Keynote address, "Foundation Stones of a Good Sunday School," was made by Dr. Warren Filkin, Professor of Education at Northern Baptist Seminary, Chicago, and vice-president of the National Sunday School Association. The convention message, entitled "Making the Community Conscious of Our Sunday School," was brought by Rev. Clate A. Risley of Chicago, general secretary of the National Sunday School Association.

Besides Departmental Workshops conducted by experienced leaders, there were Specialized Workshops on Storytelling, Teaching Techniques, Audio-Visual Aids and Sunday School Promotion and Publicity.

The convention closed with a Christian Youth Crusade and special Sunday School Rally with Dr. Filkin and Rev. Glenn Wagner of Pocket Testament League as speakers.

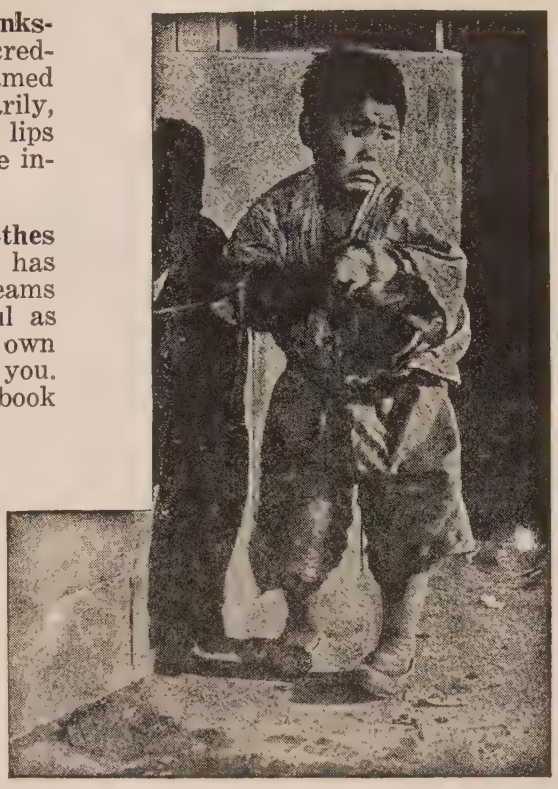
### "Dangerous Evangelism" Is Subject at SS Meeting

CINCINNATI, Ohio — "Dangerous Evangelism" was the topic of the keynote address of Rev. Clate A. Risley, general secretary of the National Sunday School Association, at the fifth annual convention of the Greater Cincinnati Sunday School Association September 30 and October 1 at Covenant-First Presbyterian Church here. Delegates, who assembled from a fifty-mile radius of Cincinnati, were welcomed to the Friday evening mass meeting by Dr. Irvin S. Yeaworth, pastor of the host church. An award by courtesy of the Standard Publishing Foundation of this city was presented to the Norwood Baptist Sunday School for having the largest delegation present at the opening session. Rev. Mitchell S. Seidler, pastor of the

# The Little Boy who's never had enough to eat

**If he could see you as you sit down to your Thanksgiving dinner,** he would watch you with wide, incredulous eyes. Never in his life has he even dreamed that there are so many things to eat. Involuntarily, he would rub his ragged shirt sleeve across his lips to wipe away the moisture that comes with the infrequent sight and smell of food.

**If he could see you, he would look at your clothes** as one looks at the royal robes of a king. He has never imagined in his most fantastic day-dreams that there are clothes as warm and beautiful as yours. Involuntarily, he would look down at his own torn little trousers, his bare feet—then back at you. And he would sigh, as one sighs upon closing a book of lovely fairy tales.



If **you** could see **him** this Thanksgiving, quick tears would come to your eyes. For you have never imagined that a little boy could be so ragged or so hungry. If you could see him, you would take his hand in yours. And you would vow in your heart that never again would this little boy be hungry and ragged and alone.

YOU CAN'T SEE HIM. But this little boy is no less real. He is one of millions of other ragged, hungry boys and girls and grownups suffering this Thanksgiving in Korea, Greece, West Germany, Indo-China, Pakistan and Trans-Jordan.

BUT YOU CAN HELP HIM. As you count your blessings this Thanksgiving, think of all the Lord has given you in His bounty. Then think of the poverty and need of these others overseas. Your discarded clothing can mean more to them than you can imagine. Your gift of money will send food to them that will relieve the torments of starvation diets.

The World Relief Commission was established to help Christians in America to help unfortunate people in other lands. Through your gifts—small and great—we take Christian Relief to them. Every year we distribute clothing and food to thousands upon thousands of victims of war, famine, earthquake and other disasters. All of our distribution is supervised by faithful evangelical representatives overseas. With each gift of food or clothing goes a Gospel testimony—a Scripture portion or tract. There is no better way to tell a needy world of God's love!

**YOUR** gift is needed! Whether you can give much or little, your gift is needed. A small bundle of clothing—or what seems to you a small money gift— can mean the difference between thankfulness or continued suffering to someone who has almost lost hope.

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**THE WORLD RELIEF COMMISSION OF THE NATIONAL ASSOCIATION OF EVANGELICALS**

**536 W. 46th St. New York 36, N. Y.**

Norwood church, was general chairman of the convention.

A reception and fellowship time, under sponsorship of the Hamilton County Baraca and Philathea (interdenominational) Bible Class Union, followed the mass meeting and Sunday School supplies of various exhibitors were on display.

Saturday morning and afternoon were devoted to Workshops—both Departmental and Specialized, with a panel composed of the Workshop Leaders reporting on the "findings" of their groups. The Departmental panel was moderated by Miss Marjorie Ford of Scripture Press, Chicago, and the Specialized panel by Dr. James DeForest Murch, editor of *United Evangelical Action*. A fellowship luncheon was under direction of members of the Virginia Asher Council. At the business session Mr. Seidler was elected president of the Greater Cincinnati Association.

## —INTER - CHURCH—

### Observe November As "Go to Church" Month

NEW YORK —(RNS)— November is being proclaimed "Go to Church Month" by governors and mayors in many states as a tie-in with the annual Religion in American Life campaign.

Theme of this year's campaign is family worship. The official poster shows a boy and a girl with the legend, "Give Them a Faith to Live By —Worship With Them This Week."

RIAL is supported by twenty-four national religious bodies with American business cooperating in the annual November drive through the Advertising Council of America.

Dr. Earle B. Pleasant is national director of RIAL, and Joseph H. McConnell, president of the Colgate-Palmolive Co., is chairman of its Laymen's Committee.

Robert W. Boggs, advertising manager of Linde Air Products Co., is volunteer coordinator of the campaign this year.

Mr. Boggs said that radio and television stations over the country are giving free time to promote the campaign objectives, while newspapers and magazines will provide space without cost. The drive also will be furthered by billboards and car cards, he added.

## —DENOMINATIONS—

### Court Upholds Right To Leave Presbytery

CLEARWATER, Fla.—(RNS)—Circuit Judge O. L. Dayton Jr. ruled here that Central Presbyterian church of St. Petersburg had a right to withdraw from St. John's Presbytery and the Presbyterian Church in the US (Southern).

The presbytery filed suit in March, 1954, to prevent the congregation from seceding. It also asked that the church be enjoined from collecting further funds from a bequest by the late H. H. Victory of St. Petersburg.

In November, 1953, the presbytery deposed Dr. E. R. Barnard, pastor of the church for 30 years, after he failed three times to appear before the group to answer charges of trying to divide the Church.

Dr. Barnard had notified the presbytery several months earlier that the church wished to become independent. He said that this decision was supported by a majority of the congregation.

Basis for the move, the minister said, was the denomination's "modernism." He cited the support by its leaders of plans for a merger with the Presbyterian Church in the USA and the United Presbyterian Church, its affiliation with the National Council of Churches, and its endorsement of the Revised Standard Version of the Bible.

### Conservative Congregational Conference Meets in Oshkosh

OSHKOSH, Wis.—The annual national meeting of the Conservative Congregational Christian Conference was conducted recently, in the Plymouth Congregational Church here. Officers, committee members and delegates from many states assembled to receive reports on its growth and plan for future developments.

Besides matters of policy making and fellowship, new officers were elected for the group. Rev. Harley Laflin, Minneapolis, Minn., was elected President. Rev. Edward Smith of Minneapolis, Minn., was elected first Vice President. Host pastor of the Conference, Rev. A. C. Abrahamson, was chosen as second Vice President. Dr. Henri Pol of St. Paul, Minn., was elected to be Executive Secretary. Mr. J. A. Stueckle of LaCrosse, Washington, was elected Treasurer and Miss Marion Blood of Oshkosh, Wis., was named Recording Secretary.

The Conservative Conference is one group of a three way split in Congregationalism. Back in 1948 this Conference arose from existing fellowship among Bible-believing Congregationalists when a merger was proposed between the Congregational Churches and the Evangelical and Reformed Church.

This merger threatened to invade deeply the traditional freedoms of Congregationalism and its precious doctrine that the ultimate ecclesiastical authority is the local congregation under the guidance of the Holy Spirit. Under the proposed basis of union the merged Church would have a presbyterian system.

Revival of the merger proposed in recent months and the practical certainty of its consummation now that delaying legal conflicts have ended, brings the problem of necessary action to prevent engulfment in the merger of the Churches.

Although the merger was the impetus of the new Conference, it is not the main purpose of the organization.

It is designed to provide a base of operations and fellowship for Congregationalists who put a high value upon the truthfulness of the Bible and the importance of Bible centered preaching.

## ——REFORM——

### "Christmas for Christ" Seals Are Distributed

WASHINGTON, D. C.—Six million "Christmas for Christ" seals will be distributed this year by the National Temperance League, Methodist Board of Temperance, Woman's Christian Temperance Union and other cooperating religious groups.

The seals depict the Wise Men on camels following the Star of Bethlehem, next to which are a whisky bottle and glasses with an "X" marked across them.

According to the sponsors, the seal embodies "a protest against the use of liquor as a Christmas gift, as well as against serving alcoholic beverages at Christmas parties at home or office."

### Crusade Against Liquor Imperative for America

CHICAGO.—Declaring that "Alcoholics are multiplying twenty times faster than Alcoholics Anonymous or all other rehabilitation groups can salvage these victims," Dr. Carl S. Winters, pastor of First Baptist Church, Oak Park, told the first Fall Conference of the Illinois Temperance Council that "America is in danger of moral bankruptcy and the undermining of American standards and ideals, unless an effective unification of church attitudes and programs is soon achieved." Dr. Winters urged that every church in every community become a center of constructive study and civic action on the relative values, alcohol, moderation and abstinence.

"It is high time," Dr. Winters declared, "that scientific researchers, social workers, religious leaders and institutions, and law makers join hands in a basic program which will be soundly scientific, basically religious and socially effective to turn back the liquor tide . . . This must be a combined operation because the largeness of our task demands the unity of our team."

"The most serious facts about this problem," he continued, are

"1. Alcoholism is a major factor in the death-dealing, life-crippling, mass-murder on our highways.

"2. Alcoholism is a major factor in our broken homes and our divorce-ridden society.

"3. Alcoholism is a major factor in juvenile delinquency, the crimson parade of crime, and bar-room politics.

"4. Alcoholism is a major factor in corrupting the tastes, undermining the standards, and breaking down the ideals of multitudes of Americans, which in turn renders them incapable of making the wise choices and standing for the high principles which have made America great."

### Medical Authorities Answer Query Billy Graham Dodged

CHICAGO. — Medical authorities have come to the aid of Billy Graham in answering a question he declined to answer at a meeting of the National Press Club in Washington, D. C., last summer.

Originated by Washington correspondent James Butler, the question was read at a club meeting by the Club President Lucian C. Warren:

"In your crusade against liquor, Mr. Graham, do you accept universal medical authority that any man thirty years of age or older—especially one engaged in an exciting profession such as journalism—should drink alcoholic

beverages to improve blood circulation and ease his nerves?" was asked and Billy Graham replied that he would skip that one.

"Since alcoholism, which is definitely related to alcohol consumption, is considered by many authorities to be America's fourth most important health problem and alcohol is undoubtedly statistically the largest and most important narcotic problem in Western Civilization today," says the American Business Men's Research Foundation of Chicago, "we at once began to search for a correct answer.

"In the following four weeks we wrote scores of medical men and authorities on alcohol and not one reply, to date, indicates that such advice is given by any competent medical men, let alone being "universal authority.' Representative of the many replies is the following by William Bolton, M.D., director of the Bureau of Health Education, American Medical Association who stated," the Foundation reports, "We are completely in the dark as to what 'medical authority,' to say nothing of the universal aspects, ever has made (this) casual recommendation!"

This and other authorities point out that there is no scientific reason to believe that alcohol improves the blood circulation or that improved blood circulation (by other means) "eases the nerves."

"Factual reporting on the medical aspects of alcohol in view of its widespread use and the health problems connected therewith," the Foundation concludes, "requires an honest reporting as does polio, cancer and pneumonia. It can no longer be considered a laughing matter or a vehicle for a prank."

The Upper Room at Christmas

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## RADIO - TV

### Bible Society Radio Talks on the Bible

NEW YORK.—The American Bible Society will present its winter series of broadcasts on Radio Chapel over Station WOR for the four Sundays in December. Three of the addresses will be given by Dr. Francis Carr Stifler and the fourth by the Rev. Laton E. Holmgren, Foreign Secretary of the American Bible Society. The program will be: December 4—"The Bible in Family Life," December 11—"The Plight Before Christmas," December 18—"Wondrous Things Out of Thy Law," December 25—"The Book That Came Alive."

The broadcasts will be heard on Sunday, 9:30 to 10:00 A.M. Eastern Standard Time. The program is especially recommended for those who do not attend Sunday School at that hour.

### "Voice of Tangier" Planning Expansion

GREENSBORO, N. C.—The "Voice of Tangier," which beams religious programs in eight languages to Western and Central Europe and behind the Iron Curtain, has plans for expansion, according to Rev. Paul Freed of International Evangelism, who has just returned from a two-month survey trip to Europe. One of the first improvements will be directional antenna that will beam programs directly to Yugoslavia.

The radio station at Tangier, in an international zone of Spanish Morocco


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9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

Micaiah, and carry him back to A governor of the city, and to Joash t son;
26 And say, Thus saith the king, fellow in the prison, and feed h bread of affliction and with wate

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in North Africa, is operated by International Evangelism. "Voice of Tangier" carries sermons, inspirational programs, dramatic shows and music. "The potential audience is tremendous," Mr. Freed said. "There are more than 42,000,000 short wave radios in Europe and in many places the radio is the main means of communication with the outside world."

Mr. Freed, president of International Evangelism, made the trip to Europe mainly to learn what kind of reception the programs were getting and he was enthusiastic at results. Traveling from Spain to Yugoslavia he returned to this country convinced that the broadcasting work is a partial answer to the problem of Communism. A complete follow-up program is maintained, he said. When listeners ask for more details, literature is sent them and if they continue the correspondence they are referred to churches near them. The broadcasting project is interdenominational, Mr. Freed indicated, and is not intended to compete with already established churches.

### BBI Aids HCJB in Its World-Wide Program

BUFFALO, N. Y.—The world's first missionary radio station, HCJB in Quito, Ecuador, is one step nearer to its goal of world wide coverage because of a $1,000 gift presented to Dr. Clarence W. Jones by the students of the Buffalo Bible Institute Day, Evening and Extension schools as well as many friends and over twenty-five cooperating churches in this area. The president and co-founder of the Voice of the Andes, Dr. Jones was the featured speaker in a seven day series of missionary rallies held under the auspices of the Buffalo Bible Institute.

Prompted by a need of a world-wide vision for the entire institute family and friends, President Graffam asked his BBI constituency to provide one of the six desperately needed 50,000 watt tubes. The six tubes would enable the Voice of the Andes to increase its output of power from the present 10,000 watts to a globe circling strength of 50,000 watts.

## YOUTH

### Word of Life Camps Expanding in East

NEW YORK.—With autumn coloring the beautiful Adirondacks, Word of Life Fellowship is already looking forward to their 1956 summer camp season. Plans call for enlarging all three camps—the Ranch, Island and Inn on Schroon Lake.

The 1955 season closed on Labor Day with a total of 3,019 more campers having attended the camps than previous years. Last summer's guests came from thirty-five states and thirty-two foreign countries.

Next summer will mark the tenth anniversary of Word of Life Island, the camp for young people between the ages of fourteen and twenty-five. Special services will be held in observance of the occasion. Since 1946 Word of Life has acquired two more camps, the Inn for adults and families in 1953, and the Ranch for boys and girls in the spring of 1955.

## Word of Life Reaches Many Youth for Christ

NEW YORK. — The northeastern section of the United States will be the target of an estimated 1,300 Word of Life youth rallies as five teams move out in the next nine months. From October through May, these youth leaders are concentrating on reaching the youth of the northeastern area for Christ.

It will be a busy year for director Jack Wyrtzen as he will be on the go seven nights a week with the radio broadcast, television, and campaigns throughout the country. Most of his campaigns are scheduled for the larger cities of the Northeast, where the pattern generally will be to hold a rally one night a week in each place over a period of six weeks.

Hitting the areas where Mr. Wyrtzen's campaigns will not reach will be the other four youth leaders. Those heading these teams include Walter Oliver, converted politician; Don Robertson, former missionary to the Orient and assistant camp director at Word of Life Island; Larry Doyle, recent graduate of Providence Barrington Bible College and director of the Word of Life Ranch for 1956; and Harry Bollback, former Word of Life pianist and missionary to Brazil now on furlough.

# MISSIONS

## Church Leaders Invite Graham to Visit India

TORONTO, Canada—In his Toronto Crusade office here, the Rev. Billy Graham confirmed the report that he has been invited to India in 1956 by Church leaders to address Christian gatherings in various parts of the country.

The invitation for the India visit was signed by more than twenty-five representative leaders of the Church, including the Rt. Rev. A. N. Mukorjee, Metropolitan of the Church of India, Pakistan, Burma and Ceylon; Bishop H. Sumitra, Moderator of the Church of South India, and Bishop Shot K. Mondol, President of the National Christian Council of India.

Details of the visit have not been completed, but Mr. Graham announced that the total time to be spent in India can only be about six weeks, beginning in mid-January. Mr. Graham further indicated that he had received other invitations for meetings with Church leaders in Hong Kong, Formosa, Japan and the Philippines, and that serious consideration was being given to brief visits to those areas en route back to America in February.

## Wrecked Missionary Plane Replaced With Two Cessnas

MINNEAPOLIS, Minn.—A large sea-land plane which helped open up a "Shangri-la" type valley in New Guinea to missionaries before it crashed last April is being replaced with two smaller planes, it was disclosed here.

Dr. Alfred C. Snead, New York, for eign secretary of the Christian and Missionary Alliance, told delegates to its Northwest District conference that a Cessna 180 purchased by the Alliance


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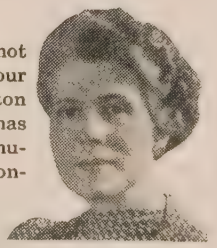

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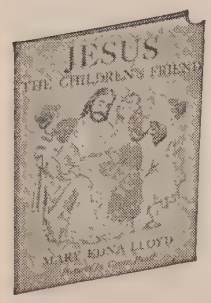


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made its first flight into New Guinea mission fields Sept. 13. He said a second Cessna has been ordered.

More than 100 flights carrying missionaries and building supplies were made by the original plane which crashed against a high mountain in a narrow pass, killing the pilot.

That plane made it possible to build air strips in hitherto inaccessible areas for use by smaller aircraft, Dr. Snead reported.

The Alliance has missionaries serving four native tribes in New Guinea. They are primitive people still living in the stone age, according to Dr. Snead. Twenty years ago, they had never seen a white man.

Some of the work is carried on in the Baliem valley, which was opened up by the large plane and has been named "Shangri-la."

Dr. Snead also is president of the Evangelical Foreign Missions Association.

## —WORLD-WIDE—

### Bible Distribution Is Increasing in Germany

STUTTGART, Germany—(RNS)—A total of 1,800,000 Bibles and Scripture portions were distributed in Germany during 1954 by German Evangelical Bible Societies.

The report was issued here by the Association of Evangelical Bible Societies in Germany.

Bible distribution in 1953 totalled 1,200,000. In 1952, it was 800,000.

There are thirty-two Bible Societies in Germany. Largest of them is the Privilegierte Wuerttembergische Bibelanstalt which has circulated more than thirty-seven million Bibles and portions since its founding in 1812.

### North India Church Union Plan Delayed

ALLAHABAD, India —(RNS)— A proposed merger of Anglican and Protestant Churches in Northern India and Pakistan will be delayed five or six years so that objections by participating groups can be ironed out.

The delay was voted here by a negotiating committee representing the five bodies involved in the union scheme.

They are the United Church of Northern India; the Church of India, Pakistan, Burma and Ceylon (Anglican); the Methodist Church in Southern Asia; the British and Australian Methodist Missionary Societies; and the Baptist Church.

The original merger timetable called for the negotiating Churches to vote on a merger plan this year or next. Now a plan will not be submitted to them until 1959 or 1960.

### "Reds" Push Anti-Religious Propaganda in Baltic Lands

LONDON—(RNS)—Increased atheistic propaganda is being spread in Soviet-annexed Latvia, Estonia and Lithuania, it was indicated by local radio broadcasts in these Baltic countries monitored here.

Hardly a day passes without the

broadcast of an anti-religious program or lecture. And radio reviews of the press make it clear that many articles of an atheistic nature are being published by newspapers.

The broadcasts also reveal that the central Communist organization responsible for anti-religious campaigns throughout the Soviet Union has become concerned over the slackness of the atheism drive in the Baltic Republics. As a result, special instructions and manifestoes have been issued to stimulate anti-religious activity.

One such manifesto, quoted by the Vilna Radio in Lithuania, complained that collective farmers and workers in that country "are still influenced by religious beliefs."

"The Communist Party organizations in many localities of the Lithuanian Republic have neglected this important field of ideological work," it said. "There are perfect conditions for the development of scientific-atheistic propaganda in Kaunas and Kalipeda, but lectures on the problems of scientific-atheistic propaganda and the achievements of science and technology are seldom held in these towns.

"It is the duty of Communist Party organizations to improve scientific-atheistic propaganda among the population and to attach greater importance to this propaganda.

"Qualified lecturers able to develop a materialist outlook among the people must be selected with the greatest attention and care. Communist Party organizations must concentrate on work with lecturers."

## Gen. Taylor Gets First Korean Bi-Lingual Bible

WASHINGTON, D. C.—Gen. Maxwell D. Taylor, Army Chief of Staff, was presented here with the first copy of the new Bible edition printed in English and Korean.

Maj. Gen. Ivan L. Bennett (ret.), former chief of Army chaplains, made the presentation on behalf of the Korean Bible Society. Dr. Bennett is Washington secretary of the American Bible Society and executive director of the Washington City Bible Society.

The bi-lingual New Testament was inscribed:

"The Society hereby expresses its sincere thanks to the Eighth Army, its chaplains and to the United States Army for their aid in this historical book. Without your help this edition would not have been possible."

Gen. Taylor commanded the Eighth Army in Korea before his appointment as Chief of Staff.

The inscription was signed by Young Bim Imm, general secretary of the Korean Bible Society.

## Christian Influence Decline Is Responsible for Suicides

STOCKHOLM —(RNS)— An increase in suicide attempts in Sweden has been ascribed by several leading daily papers here to a decline of Christian influence among the people.

According to reports, the number of suicides in the country has doubled in the last two years. There are 1,200 attempted suicides a year. The latter figure is greater than the annual total of traffic fatalities.

Unhappy marriages or love affairs rank first as motives for suicide attempts. Next come alcoholism and psychic disorders. Economic difficulties or disease are third on the list of causes.

## Report Baptist Chapel Is Closed in Spanish Town

MADRID—(RNS)—A Baptist chapel in Elche, Alicante Province, was closed Oct. 5 by order of the provincial civil governor, Protestant sources said here.

They reported that three days before the order the church had opened its new building and held its first service. There are about sixty members in the congregation.


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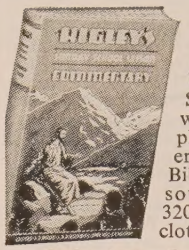

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# —PERSONALIA—

**Billy Graham** has accepted election to the Board of Trustees of Gordon College and Gordon Divinity School, according to announcement by Dr. T. Leonard Lewis, president. A spokesman for Dr. Graham said that, despite numerous requests, this is the first college trusteeship he has accepted since resigning the presidency of Northwestern Schools at Minneapolis.

**C. D. Dibble,** for eight years pastor of Zoller Gospel Tabernacle, Detroit, Mich., has announced that he will enter the field of evangelism in December. His headquarters will be in Huntington, Ind.

**Oswald J. Smith,** pastor of The Peoples Church, Toronto, and Mrs. Smith have concluded the first in a series of four-month evangelistic campaigns and missionary conferences in South Africa.

**George R. Warner** of National Holiness Missionary Society recently returned from Honduras, Central America, where he assisted in advancing indigenous church principles and aggressive evangelism among nationals.

**Joseph MacCarroll,** pastor of Ewing Presbyterian Church, Trenton, N. J. and permanent clerk of the Synod of New Jersey, Presbyterian Church in the USA, was elected national chaplain of the American Legion at the Legion's thirty-seventh annual convention in Miami, Fla.

**Frank C. Phillips,** executive secretary of World Vision, Inc., has left for the Far East, where his itinerary will include Japan, Formosa, Hong Kong, the Philippines and Korea. Included in his tour will be inspection of the forty-nine World Vision sponsored orphanages.

* * * *

## Capitol Report

*(Continued from page 11)*

airing of abuses of church-state separation would be essential.

As the date for the hearings approached there was a growing uneasiness about the "balance" in testimony which the subcommittee was working out. It could be seen that one witness was being matched against another. Thus the hearings were to follow a pre-plotted course and there was increased feeling that this maneuvering was out of step with the basic purpose of the hearings.

Then the Roman Catholic Church initiated a move to get the hearings called off. Certain Protestant and Jewish leaders were asked to add their signatures to a request that the hearings be cancelled. But before this was possible the subcommittee, fearing that it would only lose friends without influencing people, announced that the hearings would be postponed. Several days later the hearings were called off altogether.

So the religious freedom hearings have been locked out for the time being. And it is certain that, whenever the possibility of hearings on the first amendment reappears on the horizon, the menacing finger of the political expediency will point backward to the unsuccessful attempt of the Hennings Subcommitee on Constitutional Rights.

The basic issues involving separation

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of church and state will be returned to the political closet of non-discussion. But free debate of issues like this has been the foundation of American freedom, so the people of the United States should begin to see that the constitutional principle of separation of church and state is in danger.

* * * *

## Readers Say

*(Continued from page 2)*

and other churches to discover how God, through Christ, reveals himself in the Holy Scriptures to them and to the church of Christ around the world. The phrase, "The sovereignty of Christ," would mean little to me unless it forced me to listen to other Christians whose interpretation of the Bible may be vastly different from mine; but in ths listening my goal is not a synthesis nor a compromise but simply the truth as it is in Christ; and this outlook, I think, is shared by most of the leaders in the World Council, and I shall do my best to make it the dominant mood of the study groups which will prepare for the Conference in 1957.

Be assured then of my gratitude for your views and my hope that our conversation together may be fruitful in fuller understanding of how Christ today is seeking to bring men to an understanding of His will in America and around the world.

PAUL S. MINEAR

Newton Centre, Mass.

[EDITOR'S NOTE: It is refreshing to know that Dr. Minear does not consider ecumenicity to be "the chief motivating factor" in the forthcoming WCC studies on "The Nature of the Unity We Seek," and that he believes the Bible "is determinative of Christian thinking." Furthermore we rejoice that his goal is not "a synthesis nor a compromise but simply the truth as it is in Christ."

Most certainly we should always be ready to sit down with others of like mind and heart and discuss our varying views of Bible truth, prayerfully seeking the mind of Christ under the leadership of the Holy Spirit.

None the less we cannot help wondering how much Dr. Minear may be committed to the "Christological approach" to the Bible, which marks much of contemporary Protestant theology. On the surface this seems a most plausible technique and worthy of universal acceptance, but for some it has strange implications. A recent declaration of the WCC Commission on the Authority of the Bible affirmed the Christological approach. Surprisingly this pronouncement was quite satisfactory to the Eastern Orthodox and Catholic representatives in the Council who believe that "Jesus Christ is the sole interpreter of the Scriptures" and that He has committed His divine insight to the Church.

Our study of current trends in Faith and Order in the WCC will not permit us in all good conscience to share Dr. Minear's optimism regarding the beliefs, the aims, and the techniques of all the WCC conferees. Our recent critique of the WCC written in the light of Evanston (see page 31) gives some of the reasons why we have doubts about the outcome of this adventure.

We like the general tenor of Dr. Minear's letter and we sincerely hope and pray that, however insuperable the barriers may be to the achievement of a fully biblical report, the Holy Spirit may lead the WCC study conference in its deliberations and rule and overrule to the glory of Christ and His Church. We shall follow its findings with great interest.]

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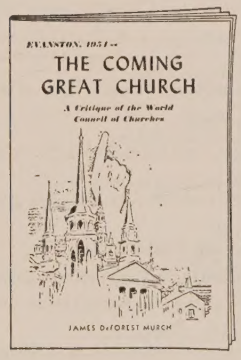


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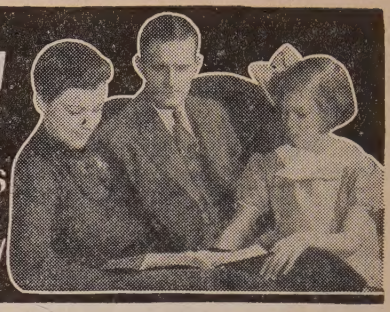

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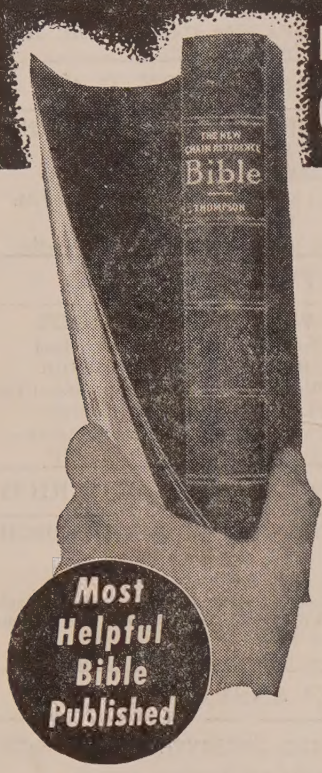


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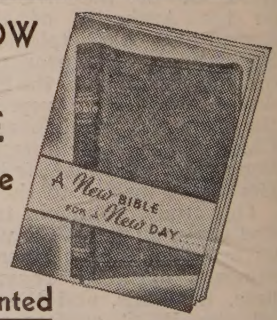


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